THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 5959 Saturday, September 22, 1956 Price Threepence

DEBATE ON PEACE

THE practice of peace makes peace, the practice of war makes war. These are not platitudes but the sum and substance of the experience of this generation. If the League of Nations, established after the first world war, had really been a comprehensive League, that is, if it had included the United States and Russia, with the same degree of influence that these nations now exercise in UNO there would have been no second world war. The great nations, after the first world war, did not know how to organize, and consequently how to practise, peace. The horror of the experience of that war was so intense that it was thought that only a madman would go to war, and consequently little need be done about organization. This was the prevailing opinion until the 'thirties. Then the madman turned up; and it was too late to practise what everyone knew should be practised. War began to make war.

The second world war with its additional horror, and threat of more to come, drove the nations together, at its conclusion, almost in spite of themselves. They saw that in order to survive they had to consult permanently together. UNO is an infinitely more influential body than its predecessor ever was, just because necessity forced the nations to try and practise peace. And the constant practice builds up a morality of peace. The conviction slowly grows that it is morally wrong to go to war. The conviction gradually expresses itself in law, and that law was defined by Lord NcNair, the international lawyer, and well known to Unitarians, in the debate in the House of Lords last week on the Suez canal, as taking away from individual nations the discretion of choosing whether they should go to war. International law as created through UNO and its institutions prohibits the free choice of war. "And that," said Lord McNair, "was the opinion of a large group of nations with whom Britain normally co-operated."

INTANGIBLE FORCES

International law, as founded in the ideal of UNO, depends upon opinion. It exercises no physical force. If the opinion which supports it is in any way weakened then the law is weakened also. The practice of peace strengthens the law; the practice of war helps to destroy it. In such a matter intangible forces in the minds of men are at work. It was these forces, and no other, which eventually banished slavery as an institution, after it had been accepted by mankind for a thousand years and more. It is intangible opinion, finding its way into binding international law, and accepted as such unconditionally by all nations, that will banish war. Nothing else will. That is why so many people in this country breathed a sigh of relief over the Government's declaration that it was ready to go to the United Nations over Nasser's actions about the Suez canal.

But the practice of law is difficult. What, for instance, can Nasser care about international law in his situation? Nationalism and moving ideas of freedom and grandeur are what moves him. His world is not of New York, London or Paris, or even of Moscow, it is of the Middle East. When Nasser speaks he speaks to Egyptians and Arabs and not to the United Nations. The Arabs would, if they could, drive Israel out of Palestine tomorrow, and feel perfectly certain that they were justified in doing so. And, who knows?, the Arabs may have some justification for feeling that some day, in some given situation, the Israelis may feel that they have a right to attack them.

LAW AND THE NATIONS

International law, as understood by UNO, is not supported by opinion in the Middle East.

And the great nations are not immune from doubt about the matter.

Who in this country is comfortable about Cyprus, even if he supports British policy there?

Who would be comfortable in Britain, America and France, if force were used against Egypt, even if it were thought that the use of force was justified?

For that matter who is in doubt that the U.S.S.R. will pick up every national advantage it can out of the present situation in the Middle East, and that the agreement between America, Britain and France is partly influenced by this?

Power politics, naked force, still tries to seek its own way in the world. It would be an unsubstantial dream to suppose that this will soon end. Yet, in spite of all this, the great nations still have it within their power to create the moral convictions that will support the force of international law. War can be made as abhorrent as slavery now is. This, in effect, has been the debate in this country during the past few weeks. It has not been an easy one. It has not been an unworthy one. Caught between the possible realization of ideals and the seeming grim necessity of facts, Parliament and the public have decently argued the matter out. After all, as Mr. Dulles has pointed out, Britain and France possess crushing force as compared with Egypt. Up to now the force has not been used. This nation has argued the issues, torn between ideals and what appear to be hard facts. The nation is struggling hard to practise peace within the rule of international law. The greatest victory in this situation would be the triumph of peace. This may yet happen. And all the restraint and doubt shown about action, and all the argument about it, will be seen by friends who look to Britain, as another mark of civilization.

Towards Unity II.

By Tom Wardle

ONE defect of current Unitarian apologetics, it strikes me, is the assertion that our strength lies in the fact that we may differ widely about religious questions and yet still remain members of one fellowship. Now a moment's reflection will show that whatever this is, it quite patently is not a source of strength. You may have a general society, as indeed we do have, that is founded, in theory, on the broad agreement of its members to tolerate divergence of views within it, but this in itself is hardly productive of national purpose, and when the real drives of the people become enfeebled, as they are right now, common democratic assumptions are of little use in coping with crisis. How much more so is this true then of a religious body, whose very existence presupposes common purpose, common endeavour? Unitarian tolerance is not an article of faith so much as a condition of faith, the condition in which we may affirm values which we unitedly hold, and objectives towards which we unitedly strive. Obviously the things which Unitarians hold in common are the things which give our denomination the life that it has and provide the justification of its being. Yet these commonly held perceptions are by no means as readily definable as they appear in the Unitarian credo—"the Fatherhood of God, the brotherhood of Man, the leadership of Jesus, salvation by character and the life eternal". They evade definition, as true poetic value evades definition. They can be felt, known, shared, but not captured in formulae.

Nonetheless, they are the basis of our communion, and they are the stuff of our witness. They are also the things that people really want to know about when they ask "what do Unitarians believe?" Notice this; we are never asked, "what does this Unitarian, or that Unitarian, believe?", but what do *Unitarians*, as a collective body, believe? If there is any point in associating oneself with a religious fellowship, or any other kind of fellowship for that matter, it surely is that through that fellowship one can belong, one can become part of a shared strength. An association of highly individualistic persons each content to go his own way would in fact be no fellowship. There would be no point in joining it. It becomes a fellowship when there is sufficient agreement about fundamental matters to suggest to members that those purposes might be better served in combination than apart.

Now Unitarians do have, or have had this kind of agreement amongst each other, otherwise the movement would not have survived. But during this century that agreement has shifted from agreement on scriptural interpretation or loose religious assertions to an agreement of *feeling*, a sense of having the right attitude towards the problems of God and it therefore becomes necessary to achieve a wider measure of *recognizable* unity among our churches. In our theology, our social witness and our methods of worship, we should strive for this. Let it be said here at once, to prevent misunderstanding, that this is not a plea for the formulation of doctrines and Orders to which we should require our ministers to conform. It is a plea that we should consult together to see to what extent we are already agreed about certain matters, and should then make this agreement explicit in our pronouncements and our literature.

Naturally, it is not to be expected that complete agreement could be reached on a form, for instance, of a Service Book which all ministers could use without amendment, but it is not impossible that a much wider measure of agreement than at present exists could in fact be achieved. To find at least the same *theory* of Service in existence in most Unitarian churches, and perhaps in many roughly the same material, would be a small contribution towards presenting Unitarianism as a positive common faith to the world.

(Concluded)

East of Suez

By Francis Terry

A PROMINENT feature of the age in which we live is the change which has taken place in the relationship between "Western culture" and the traditions of non-European and non-Christian peoples: we may call it, "the reaction against Western leadership". To men of liberal religious outlook it presents an agonizing problem, in which their sympathies are torn two ways. In the abstract, we approve of self-determination for all; but we feel bound to disapprove of many of the actual forms which self-determination takes—national and racial jealousies, dictatorship and party-intolerance, suppression of individual rights, revival of clericalism and superstition, or as the case may be.

We may be prepared to acquiesce in a reaction against our own influence, and yet be in doubt what to do when faced by what sometimes looks like a betrayal of reason and humanity. These difficulties are not only political. Whatever our opinion as to what is right and prudent in the sphere of practical action, we cannot avoid the problem of spiritual appraisal. Where do our sympathies lie? How shall we take our share in repentance and forgiveness of what is wrong; and at what points can we discern forces of healing with which to join our hearts? What shall be our hopes and our prayers?

The problem would not be easy, even for a detached observer. For us it is specially difficult because we are ourselves so deeply identified with the Western attitude—our religious liberalism is itself quite typically "Western". We are, therefore, affected by the various forms of blindness and distortion of vision which results from being personally involved.

One such typical form of mental blindness, illustrated by a wealth of anecdotes, consists in men's frequent unawareness of the pressure which they exert upon those with whom they come in contact. A young lady, talking with Queen Victoria, mentions the rudeness of a certain old nobleman: "You surprise me," says the Queen. "Of course one can only speak from one's own experience, but personally I have always found Lord —— most civil and respectful." The point of the story lies in the Queen's apparent forgetfulness of the effect her own position would have in preventing people from showing, in their attitude towards herself, the normal bent of their character. Where the pressure is habitual, such occasional forgetfulness is almost inevitable. Even those who are subject to its influence are not perpetually conscious of their motives: they are not all the time being deliberately deferential and obsequious; the situation is one in which the pressure is so constant that it ceases to be consciously felt, and the consequent respect and consideration seem spontaneous.

THE TOP HAT

The principle of this illustration applies also to relationships between groups. Till comparatively recently the Western nations were in a position of unquestioned predominance, and other peoples were under strong pressure to copy their ways. It looked for a time as though the line of advance for all mankind would lie through parliamentary institutions, joint stock companies, freedom of speech and of contract, rights of women, trial by jury, top hats, black jackets, and

(Continued in next column)

POSTSCRIPT

(The following letter is taken, by permission from the "British Weekly" of last week).

SIR,—In May, 1955, along with many thousands of others, I attended the Billy Graham Rallies at Wembley Stadium. I had several reservations about this type of mass appeal, but I tried to view the campaign as objectively as I could.

My chief objection was the thought of the large sums of money "potential" to the day-to-day work of the churches, which was thus being diverted.

When I went forward to make a decision for Christ, I mentioned this stumbling-block to my counsellor, a member of the Plymouth Brethren. He reassured me "that many people were being *touched*, with whom the churches had no effective contact."

That was his statement, and many times I have pondered over its ambiguity.

For I too have been *touched*.

Four times since last May, letters have been delivered to me from the Billy Graham Evangelistic Association. At first the letters were determinedly helpful and encouraging; lately they are not so. At first they mentioned the provision for me, if I wished, "to help the work along"; lately they are blatant, unapologetic begging letters.

The attempt to conceal the importuning in the language of earnest religious piety is not pleasantly persuasive.

"There is one burden that we carry during the summer months that I want to share with you—that is the financial load of 'The Hour of Decision'. It is a paradox that our listening audience is up during the summer. This is due to the fact that millions of automobiles are on the road and they are able to tune in to 'The Hour of Decision' at almost any time during the evening hours on Sunday. Yet our mail is down. Therefore, I am writing to some of you, asking if you could help us especially this month. For every dollar given, we are assured of 1,200 listeners. *How many people would you like to reach with these vital messages during August?* I am willing to continue preaching during August if you will pray and give."

So writes Dr. Graham to me.

Those words "*and give*" seem to me to put the message of the letter very tersely, especially when it concludes "Looking forward to hearing from you by return mail."

Other gay snippets from the letter, such as "Ruth and I have had time to slip away to our mountain retreat for periods of meditation, study and prayer," and "I hope you will make plans to come to New York and spend at least part of the time [1957 campaign] with us" do not obscure the theme of the letter. I was touched. Now I am regularly being touched.

Ken Smith.

---

striped trousers. This widespread adoption of Western customs was partly due to their genuine worth, and to sincere appreciation of this by non-Europeans. It was flattering to believe that this was the whole story, or nearly the whole of it; and this blinded us to the real truth. We were not adequately conscious even of the extent to which we had actually forced our ways on other people. We were almost entirely unconscious of the massive pressure we were exerting, without specific intention, simply as a result of our immense predominance. We did not realize the vast discrepancy between the wide spread of superficial Westernization and the very small amount of genuine conviction and true consent of heart that lay behind it.

To the materialist or the authoritarian, such methods of Westernization may seem natural, and even good—for the one looks only to the external and technical aspect, while the other takes it for granted that progress takes place through yielding to superiors. But to the religious liberal the matter must appear very different, for his central insight is a perception of the fact that human life is founded upon faith and love springing up freely in the heart: where this is absent, there is bound to be insecurity; where it is violated, there are bound to be dangerous tensions. It is true that men are deeply influenced by the circumstances of their childhood and upbringing, and so give their faith to some strange beliefs and their love to some strange institution. It is true also that history is full of the violations of human freedom, with cumulative results, and that, by comparative standards, the record of Western predominance is better than most. The liberal's central insight remains—that, on the spiritual level, pressure does harm, not good.

SHOW US OUR SHADOW

All cultures and traditions of behaviour have their potentialities for evil as well as for good; for they are all in the nature of compromises, tacit agreements to pay attention to certain forms of goodness at the expense of ignoring certain shortcomings; and circumstances determine which side shall exert the stronger influence. A position of world-predominance tended to inhibit the spiritual influence of the good elements in Western culture and to enable its worse elements to spread their infection. Of course, the good elements have produced some very good fruit—and more especially when, as in the case of Gandhi, they have combined with a non-Western spiritual tradition. But, on the whole, the reception of Western influence has been a process of yielding to a predominant power, and accepting the opportunities and advantages which it offers; and that is not the situation in which people are most likely to catch the spirit of Jeremiah and Socrates, St. Francis and Castellio, and the other men to whom we owe what is best in our tradition. On the contrary, it is just the situation to give scope to the dark forces concealed in our civilization, its tendency to break the bonds of kinship and neighbourhood, to depersonalize the relationships of daily life, to weaken religious faith, and to reduce men's environment to a soulless mechanism. Whatever our conscious good intentions, we also cast a blighting shadow. Faults, hidden from our own eyes, become manifest in their effect upon others. Terrified by this, men strike out confusedly even at our virtues.

This is where the matter comes home to our spirits. The external situation shows us our own shadow—and, from this recognition, healing and reconciliation can spring.

COMMENT

A City of Yesterday and Tomorrow

I HAVE been spending the last two weeks, in beautiful weather, on the shores of the Lake of Geneva. The country round about is new to me, but there is so much in it that is not only a matter of Swiss history, but is an integral part of the history of modern civilization that it hardly seems foreign. Geneva, the city itself, is one of the great shrines of the human race. Sainte-Beuve once said that "it is in size a dwarf pear-tree, but one which bears enough fruit for a whole orchard." But I like better the story of an incident that took place when the delegates of the nations were trying to straighten out the affairs of Europe after the defeat of Napoleon. One of them complained that far too much time was taken up in discussing the affairs of Geneva, "a mere grain of sand". Its representative spoke up: "Geneva is not a grain of sand, but a grain of musk that fills all Europe with perfume".

These words are nothing short of the truth. Calvin and Castellio, the writings of Rousseau, the foundation of the Red Cross, the League of Nations, and many an international conference—these are but the outstanding points of a history that touches all nations. There is nothing old or decadent, however, about the city to-day; prosperous, industrious and well-built, it gives one the impression rather of looking forward to the future, than being content to bask in the glories of the past.

The Arch-Scoffer

Yesterday I went out to Ferney to see the Chateau where Voltaire lived for so many years, near a frontier, no doubt, over which he could easily escape if things became too hot for him in France. Voltaire was no angel, but it is difficult for us to over-value what he did for liberty and human decency in the 18th century. The modern Catholic writer, Dr. Noyes, asserted that Voltaire was at least as necessary for the purification of religion as was the Reformation, and as a reward Dr. Noyes found his book placed on the Index by his Church.

I saw only the outside of the Chateau, for it is closed to visitors, but the fine statue in a leafy little square in the middle of the village was most interesting and impressive; and one of the most remarkable things about it is that although it is placed on a white marble plinth on which are mentioned his chief services and writings, no one had thought fit to deface it by writing his name or slogans in condemnation of his achievements. Much for which Voltaire was greatly praised by his contemporaries has been outgrown or is out of date, but his services to human liberty shown, for example, in the Calas controversy will never be forgotten. Mockery, perhaps, is not the finest weapon of the human spirit, but the fear of Voltaire's pen restrained many a tyrant in the Europe of the 18th century.

The Bliss of Punctuality

Glancing through the papers in the hotel lounge I came across a statement attributed to our own Prime Minister who speaks of punctuality from what is a new point of view to me. He says that he owes to punctuality some of the few moments of solitude that fall to his lot, which is perhaps rather a reflection on the human tendency to unpunctuality.

The same is true of another statement I once heard to the effect that the punctual man is a great waster of time, for he has to wait so often for unpunctual people. In the same column as that in which I saw Sir Anthony Eden's views on unpunctuality, was a story that reflected somewhat on Anglo-Saxon justice. It was said that in California recently, a woman, tried for the murder of her husband, got off because an old lady stuck out for her getting off since, she said, she was sorry for her, "After all, she is a widow!"

The Decline of Liberalism

During the last few days an interesting conference has been taking place in Berlin. The discussions centred around the problem of Liberalism, in the sense of that collection of principles the recognition of which is essential to the existence of a free society. Walter Lippmann has lamented the tendency among writers to-day to trust to insinct to secure recognition of these principles, whereas only by the conscious growth of a system of principles of freedom to which reference may be had when freedom is in question, can we ensure adequate safeguards for the future.

That, it seems to me, is more than ever necessary when co-existence with Communism becomes a practicable and necessary policy.

The great gathering of Roman Catholics at Cologne to celebrate the restoration of the Cathedral, listened, no doubt with great attention, to the Pope's condemnation of "co-existence". "There does not," he said, "exist any compromise between the Catholic faith and this system." The only alternative, it seems to me, to "co-existence", is permanent separation, which seems unchristian and inhuman; but co-existence can safely be accepted as a policy only by those who recognize as a valid standard the principles of liberalism as a way of living together. It is time that we had a widely accepted and clearly expressed body of principles to guide our thoughts.

Commentator.

Why and Wherefore?

Question: *Is Unitarianism founded on a denial, and if so, how can it survive?*

Answer: Unitarianism is not founded on a denial. If it were, it most certainly would not survive. The common impression that it is essentially a negative faith, is derived partly from dictionary definitions, which often describe a Unitarian as one who denies the doctrine of the Trinity, and partly from the fact that, when questioned about their faith, Unitarians usually begin by stating what they do not believe.

But the impression is quite erroneous. As Dr. Alfred Hall argues so effectively in the opening paragraphs of his *Beliefs of a Unitarian*, far from being negative, Unitarianism is in fact the religion of the Larger Affirmation.

Unitarians believe that God speaks to all men, and not only to just a few in by-gone ages. They see something of the divine in all men, and not just in one man, Jesus of Nazareth. Nor do they regard Jesus as the only saviour. For them, all good men are saviours. Instead of insisting that Christianity is the only valid path to God, Unitarians see something of the Divine Truth in all the higher religions. They find the Word of God not only in the Bible, but in all inspired and lofty utterance, wherever it may be found. They see signs of the presence of God, not merely in certain alleged supernatural miracles, but in every aspect of this wondrous universe in which we find ourselves.

Unitarianism takes its stand on the confident affirmation that "the Lord hath yet more light and truth to break forth from His word".

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

"An Urgent Plea"

Sir,—The two articles, "The Unitarian Contribution To-day?" and "An Urgent Plea" in *The Inquirer* of September 8, present a synoptical review of Unitarian history centred on the present. The survey carries us from the past with the shaking impact of early Unitarianism founded on courage, into the future where the impact will depend on what we do about the implications of our religious position to-day. A clarification of this present position would be of enormous value to us all. Perhaps some would be amazed—others are amazed, and call for a working out of the implications to be revealed.

To establish a more positive God-man and man-man relationship is the religious task. This is the work of the community of the Church. As science and social service progress, so should our theology—so should our religion. Change and experiment in worship and church community life are necessary if that life is not to stagnate. Our impact on the larger community must come courageously from the implications of our faith. If our faith is not clear then it will have no implications. Vague notions are not enough. We need clarity. Old notions are done. We need relevance.

I add my support to "An Urgent Plea". Even more I ask that the implications shall not go neglected.—Yours,

Todmorden. *Alec L. Finbow.*

Sir,—I hope the Urgent Plea published on p. 297 of this week's issue will meet with a sympathetic response. At the same time I hope the wise counsel contained in your leading article of July 21 will not be overlooked, and the positive Statement of Faith asked for will not be regarded as a creed, for creeds make barriers whereas one of the objectives of liberal religion is surely the breaking down of barriers.

It is interesting that Dr. Radhakrishnan in his recent book "Recovery of Faith" says, "We must present struggling and aspiring humanity with a rational faith . . . a new vision of God in whose name we can launch a crusade against the strange cults which are now competing for mastery over the souls of men."—Yours,

Lewisham. *G. L. Adams.*

Women in the Universities

Sir,—There is an interesting connection between *Commentator's* remarks on Women at Universities and Mrs. McLachlan's recent articles. Many marriages in our society have been between a secretary and her (or someone else's) boss, and one sometimes thinks that something of their former relationship is carried over into the marriage. An increasing number of graduates, however, seem to prefer the companionship of a marriage in which husband and wife have the same educational background and are of roughly the same social and professional standing.

We may have overlooked the value of the latter arrangement in making the Secure Home. I have been told by a responsible official that in some of our African territories marriage breakdown is serious among African men who have been educated at a University in this country and have then returned home to find, as wives, girls who have had no more than the equivalent of our primary education.

Our Welfare State has probably achieved more than was originally envisaged in this direction by making higher education freely available to women. I suggest that the money spent in this way would be well spent even if it achieved no more than this contribution to the Secure Home—and would add the view that it is a fallacy to suggest, as many people do, that the more intelligent and highly educated the mother, the less able she is to bring up her family.—Yours,

Hull. *J. J. Kipling.*

The Rev. E. T. Russell

SIR,—The Rev. E. T. Russell, father of Sir John Russell, mentioned in your review of Sir John's autobiography, was minister at the now defunct Ross Street Church, Glasgow, a definitely working-class church in a working-class area. He had two ministries there, 1898-1908, and 1919-20. But he is chiefly remembered in Scottish Unitarianism for his fine work as Missionary Minister under the McQuaker Trust, 1908-19, when he was also minister-incharge of the now defunct Universalist Church at Stenhousemuir, Larbert (1913-19), another largely working-class congregation. He worked for a time with the former Van Mission in Scotland; and the late Dr. Mellone in his book "Liberty and Religion" speaks of his great gift for open-air work.

He seems to have had real oratorical gifts. For in my copy of "The Scottish Unitarian" for October, 1914, there is a report by Mr. Russell of his work for the McQuaker Trust Scottish Mission. In it he describes how on Tryst Sunday (September 6) he paid his annual visit to the Tryst Ground, Stenhousemuir, where he addressed "two monster meetings". "I spoke from a showman's lorry in the afternoon for an hour and a quarter to considerably more than 500 people, and in the evening from the platform of Ord's Circus to many more than 600 for the same time." Mr. Russell's visits to Aberdeen are still remembered with pleasure.—Yours,

Aberdeen. *L. Baker Short.*

Invitations

SIR,—The Cambridge Term begins on October 9. Through your columns, may I appeal to Ministers and members of our congregations to be good enough to send me the names and addresses of anybody they know coming into residence in the University or the Training Colleges, so that I may be able to get into touch with them and introduce them to the Memorial Church.—Yours,

11 Chesterton Hall Crescent, Cambridge. *H. Stewart Carter.*

SIR,—The University of London Unitarian Society extends a welcome to all Unitarians who will be entering the University in the coming academic year. I should like, through your columns, to ask anyone interested to get in touch with me at Bedford College, N.W.1, and I shall be glad to become acquainted with prospective members.—Yours,

(Miss) Elizabeth Plummer (Hon. Sec.)

THE NEW CHURCH AT PORTSMOUTH

(Contributed)

THE Unitarians of Portsmouth have rebuilt a dignified church as a memorial to John Pounds. This was the general verdict of the 350 people who gathered on Saturday last for the Opening and Dedication of the new John Pounds Memorial Church. In welcome sunshine the procession lead by the Minister, Mr. J. R. Sturges, made its way through the Memorial Garden, past the restored memorial stone and along the central path flanked on either side by scarlet geraniums to the entrance of the church. The President of the Assembly, Mr. C. H. Pollard, O.B.E., opened the door of the new church and presented the key to Mrs. B. B. Carline, the Chairman of the congregation. The service which followed was conducted by Dr. J. C. Flower, whose beautiful voice rang out, "How great is the house of God, and how large the place of his possession. . . ". The Rev. Randall Jones, preaching from the text "The latter glory of this house shall be greater than the former" spoke of the remarkable contribution to the religious and civic life of Portsmouth made by the two churches which had now been made one.* The Minister lead the Act of Dedication and the Psalm of Thanksgiving and it was impressive to hear 350 voices "Praise God in His sanctuary". The two anthems by the St. Cecilia Singers excelled their recent broadcast performance and the hymn singing by the congregation all contributed to the spirit of worship and dedication.

The Exterior

After the service, the congregation made its way through the building along the High Street to the Cathedral House, a magnificently furnished new building built after the style of the American parish house. In welcoming the guests the Minister expressed his appreciation of the kindness of the Provost of Portsmouth in offering the excellent hospitality of their Cathedral House. The Provost replied by saying he had offered a House and not a Hall because he was anxious that the friends of the new John Pounds Memorial Church should feel the warmth and friendliness which comes from a house. He said how pleased he was to welcome the congregation back to Old Portsmouth. Mr. C. H. Pollard in an admirable speech expressed the good wishes of the General Assembly and congratulated the Committee and architect on the wonderful buildings which had been erected.

The Interior

Tea was served to a large gathering which included representatives from 14 Unitarian churches, some as far away as Bolton and Great Yarmouth, from many local churches and organizations and the Assembly of General Baptists. The Minister was able to announce further donations to the John Pounds Memorial Appeal which had so far reached nearly £1,000. Finally, he expressed the thanks of the congregation to all who had made the new buildings possible and especially mentioned the work of the architect, Mr. E. A. Down, himself a Unitarian, whose new building had been so universally admired.

*_Mr. Randall Jones' Address will be reported in a future issue of The Inquirer._

Acceptance and Belief

By H. W. Kemshall

DURING the war I spent a long evening in the officers' mess in a certain dreary and remote naval station on the Yorkshire coast. After dinner the C.O. retired glumly to his private quarters—and with a deep sense of relief the remaining company faced the problem of occupying the hours ahead until bed-time. A few played cards, two sat in a corner solemnly examining photographs, one turned on the radio (there was no T.V. then, thank goodness) but as soon as his back was turned someone else turned it off.

The rest of us just sat and chatted, smoked and drank. The conversation was at first just polite and superficial and I was content for it so to remain.

One young officer, however, a bright-eyed, handsome and jovial fellow—the ballistics expert and a graduate in science—was anxious to start a discussion on religion. He was, he informed me, taking instruction in the Roman Catholic faith and was apparently anxious to find a suitable victim upon whom he could exercise his new found theological knowledge and, no doubt, display to him his undoubted intellectual agility.

I parried him warily. Knowing that such conversations usually lead to nowhere and may, indeed, become stupid and acrimonious. One of his friends said to me, "Don't let him draw you, Padre. He can talk the hind leg off a donkey and he'll keep you up to the early hours, and get himself, and you, all knotted up".

But so eager, insistent and charming was this young man that at length I *did* let him "draw me" and for over two hours we talked in a frank but friendly way.

For me it was a most stimulating mental exercise. Here was a man trained to think scientifically, logically and rationally, who could yet present the unscientific, irrational dogmas of the Roman Church with conviction and sincerity.

At length, however, in spite of his evading his own topic, I managed to provoke him into a straight answer on the subject of miracles. Did he, or did he not, actually believe in the Virgin Birth, and the bodily ascension of Christ, the turning of water into wine, the raising of Lazarus from the dead, etc? No! He finally admitted he did not *believe* in these and other such "miracles" in the same way that he "believed" in the existence of the natural order—but he did "accept" them. I pressed the point that such "acceptance is not real honest personal belief," and quoted the cynics' definition of faith as "Believing what you know very well is not true"!

When the laughter subsided my R.C. friend said: "Well, I give you best, Padre. But I think I shall go on believing or accepting what my reason rejects as untrue for, without such belief, I cannot see any romance, any poetry, or any God in this nasty, hard, cruel and Godless world."

Here the discussion ended. I would have liked to have been able to impart to this young man, and those listening, my own sure faith in the inspiration of romance, the beauty of poetry and the very real existence of God in a natural order which is basically neither hard, cruel or Godless.

Since then I have often reflected on how many intellectually able theologians accept what they do not really believe, because, I think at heart they have no real personal belief in, or experience of, the presence of God in the world. To them the thought of God is inextricably interwoven with the traditional Christian myths and legends, and with also the intellectually incomprehensible and impossible notion of "eternity" as the eternal perpetuation of physical time and present life forms.

To those who humbly, but confidently, affirm a deeper and more truly spiritual conception of God—to whom God is not just a theological abstraction of the intellect and Jesus Christ an incredible person of remote history who was human, and yet not human, divine, and yet not divine—but who feel that in God they live and move and have their being, and that Jesus Christ was a very real and very human man in whom the divinity we all, in our measure, may share, was uniquely manifest; such "faith" seems pathetically inadequate and unsatisfactory. Such faith, indeed, is not to us faith at all, and such belief is the mere blind acceptance of what is not really believed truly and honestly.

MAN AND ANIMALS

By Magnus Ratter

(Extracted from the calendar of the Unitarian Church, Cape Town, where Mr. Ratter is minister.)

FOR a long period of time men and animals ate or were eaten: it is still the law of existence, even if mitigated. But somewhere in prehistory, when men had learned to control fire, the cat and the dog, drawn by continuing heat with the smell of roast meat, drew near to men: the cat proferring partnership, the dog service.

This link helped men to subdue the sheep, the horse, the cow, the pig, the elephant. By the time the wheel was discovered, a vocabulary assembled, writing invented, the historical pattern of men-animal relation was set: men deemed their duty well done giving the domestic animal such food as its value merited: the wild animal was hunted or feared. This pattern did not alter till a century ago.

Granted that isolated stories of the mediaeval period show strange friendship twixt men and wild animals, the normal utilitarian men-animal relation continued unchanged. Not able to speak its wrongs, unable to fight all-powerful men, the animals served men in their lives, suffered much cruelty at men's hands, and in their death provided the humans with dinner.

It was the gentle St. Francis that first led men upward. Breaking from the utilitarian attitude of men to the animal world Francis brought the domestic animals into the adoration of The Saviour's Birth, demonstrating to history that even the animals and the birds sensed that animal redemption was at hand.

THE ADVANCE

Much unwitting, as well as much deliberate cruelty to animals continued. Then, voicing the noblest enlightenment of his epoch, Shakespeare wrote that the quality of mercy is twice blessed, blessing him that gives and him that takes: but, even so, there was little concern for animals at that time. Yet it is to be observed that it is in the Shakespeare influenced countries that animal welfare is most advanced today: for his hatred of cruelty has seeped into the marrow of our time.

One further step in the development of human feeling, an awareness that men would be the instruments of divine compassion, giving to animals a less cruel time than they had known, was finalized in the lines of William Blake:

"To Mercy, Pity, Peace and Love,
All pray in their distress,
And to these virtues of delight
Return their thankfulness.
For Mercy has a human heart,
Pity, a human face;
And Love, the human form divine;
And Peace, the human dress."

One other of the intellectual, moral steps from Shakespeare through William Blake to our modern sensitive animal conscience was the eighteenth century discussion — has the animal a soul? In the time of the early Pharaohs only the Pharaoh had a soul: not even the other humans had. But Moses glimpsed, as Isaiah proclaimed, what Jesus instructed: every man is a child of God, with immortal soul. For animals to possess a soul was scarce thought about: when it did later

(Continued on page 316)

THE CALENDAR OF THE CHURCHES

SUNDAY, SEPTEMBER 23rd, 1956

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davies
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon Beverley
Aberystwyth, New Street Meeting House, 11, Mr. D. C. Rendall
Altrincham, Dunham Road Chapel, 11, Rev. A. B. Downend, 6.30, Rev. G. D. Foote
Ainsworth, Unitarian Church, Knowsley Road, 3 and 6.30, Rev. S. P. Whitehouse
Astley, Unitarian Chapel, Manchester Road, 6.30, Mr. T. Stott
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30, and 7, Dr. H. J. McLachlan
Bessels Green (Nr. Sevenoaks), Unitarian Church, 11, Rev. Dudley Richards
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church, Bessborough Road, 6.30, Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. Ewbank
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Supply
Bolton, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. Maw
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Boston (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Supply
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Cornell
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11 and 6.30, Dr. J. J. Goring
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Rev. J. Tyssul Davis
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy Jones
Carlisle, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. Jones
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mr. L. Gribble
Cheltenham, Bayshill Unitarian Church, Royal Wells, 3, Sunday School, 6.30, Rev. Barbara Thomas
Chester, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Mr. A. Patterson
Chesterfield, Elder Yard Church, 10.45, Rev. Edric Shaw, 6.30, Mrs. E. G. Bradford
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coseley, Staffs, Old Meeting Road, 11 and 6.30, Rev. P. C. Whiteman
Coventry, Holyhead Road, 11, Sunday School, 6.30, Rev. Alun Williams
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
Croydon, Free Christian Church, Wellesley Road, 11, Rev. Margaret Barr, (also, 6.30, 1st Sunday in the month)
Dean Row, No Service Styal, 10.45 and 6.30, Rev. A. W. Vallance
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotter
Derby, Friar Gate Unitarian Chapel, 6.30, Mr. B. Platt
Ditchling, Old Meeting House, 10.45, Mr. G. E. Prentice
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dover, Adrian Street, Unitarian Church, 6.30, Rev. E. G. Green
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. B. Finlow
Dukinfield, Old Chapel, Chapel Hill, 10.45, Rev. Sydney P. Wormersley, 6.30 Supply
Dundee, Unitarian Church, 55 Constitution Road, 11, Rev. A. E. Potts
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
Exeter, George's Chapel, South Street, 6.30, Rev. L. J. Hines
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Mr. J. Cunningham
Glossop, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. Graham Short
Gloucester, Barton Street, 3, Rev. Barbara Thomas
Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Storer
Halifax, Northgate End, 10.45 and 6.30, Rev. J. B. Towler
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dunstan Hilton
Hinckley, Great Meeting, Baines Lane, 11, Rev. Ralph E. Goddard, 6, Supply
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6.30, Miss K. Bramhall
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn
Isle of Wight, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter
Kendal, Market Place Chapel, 6.30, Supply
Kidderminster, New Meeting House, 11, Rev. W. Bradshaw, 6.30, Mr. C. B. Wright
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. Brian L. Golland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Secretary, Miss J. E. Lindsay, The Little House, Garth Road, 11, ——
Lewes, Westgate Chapel, 11, Rev. W. J. McEldowney
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kemball
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. N. Kirkham
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. K. Morris
Liverpool, Gateacre Chapel, 11, Rev. Stanley R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. N. Kirkham
Liverpool, Hope Street, 6.30, Rev. C. A. Piper
Liverpool, Ullet Road, 11 and 6.30, Rev. E. Shirvell Price
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. Dudley Richards
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. J. C. Ballantyne
London, Forest Gate, Upton Lane, 6.30, Mr. T. E. Dalton
London, Golders Green, Hoop Lane, 11, Rev. John Rowland, 6.30, Rev. Margaret Barr
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. J. Rowland
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Shaw
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Treacher
London, Ilford High Road, 6.30, Rev. J. P. Chalk
London, Islington, Upper Street Preston Hall, 6.30, Rev. W. Waddington
London, Kilburn Unitarian Christian Church, Quex Road, 11, Miss M. Stevenson
London, Lewisham Unitarian Church, High Street, 11, Mr. F. H. Miller
London, Leytonstone, Lea Bridge Road, Knotts Green, 11.15 Mr. G. J. Pryce
London, Mansford Street Church, Bethnal Green, 6.30, Mr. John Wiggins
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. A. Peacock
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock, (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newham Road, 6.30, Rev. G. J. Grieve
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hillary
Macclesfield, King Edward Street, 10.45, Rev. G. D. Foote, 6.30, Rev. W. J. Teague
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. D. C. Doel
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Rev. John Gill
Manchester, Renshaw Street Mission, 6.30, Supply
Manchester, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Phillip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 2.45 and 6.30, Rev. B. L. Hopkin
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 3, each Sunday
Mexborough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Supply
Morecambe (see Lancaster)
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Tonge
Nantwich, Old Chapel, 6, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11, Mr. C. H. Pollard, 6.30, Rev. J. H. Coram Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 2.45 and 6, Rev. G. W. Petts
Northampton, Kettering Road Church, 6.30, Miss N. Patenall
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, No Service
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
Park Lane Chapel, near Wigan, 11 and 6.30, Supply
Plymouth, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. Kersley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunnell
Portsmouth, John Pounds Memorial Church, High Street, 6.30, Mr. J. R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hillary
Ringwood, Hants, The Meeting House, 6.30, Dr. J. Cyril Flower
Rochdale, Blackwater Street, 10.30 and 6, Mr. F. Walker
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. N. J. Teape
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30 and 6.30, Mr. H. Mathews
Sheffield (Attercliffe), 6.30, Mr. T. H. Morris
Sheffield, Fulwood Old Chapel, 11, Rev. F. Sorell
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. Rossington
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
St. Helens, Corporation Street, 3, Mr. J. A. Hewitt, 6.30, Rev. S. R. Butler
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams
Stourbridge, Presbyterian Unitarian Chapel, 11 and 3, Rev. C. Simpson
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also, 11, First Sunday in the month)
Swansea, Penmaen Free Christian Meeting House, 11, Rev. B. Viney
Swinton, Swinton Hall Road, 10.45, Mr. D. F. Exley, 6.30, Supply
Taunton, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenrick
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. Fisher
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 11, (1st Sunday in month) and, 6, Supply
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30, (Last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. E. W. Hill
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson, (also 6.30, 1st Sunday in the month)
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Mr. G. Wilkinson
Whitby, Flowergate, 6, Mr. E. L. Strachan
York, St. Saviourgate Chapel, 6.30, Rev. T. Brett Davies

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2.; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Supply. Manse Telephone LX 5521
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister Rev. W. Bottomley. Meetings as advertised
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Supply

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. Morgan
Wellington, Service suspended. Enquiries — Mrs. Watts, Tel. 41 - 272.

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Magnus C. Ratter

THE LINDSEY PRESS

HYMNS OF PRAISE

FOR HARVEST AND OTHER SEASONAL OCCASIONS

The hymns on this eight page hymn sheet are in four sections as follows:—

1. General Hymns (seven hymns)
2. Times and Seasons (six hymns)
3. Flower Services (six hymns)
4. Harvest Thanksgiving (eight hymns)

12/6 per 100; by post 14/-

Other hymn sheets available are:—

SELECTED HYMNS from "Hymns of Worship"—**10/6 per 100**
HYMNS FOR FESTIVALS AND ANNIVERSARIES—**10/6 per 100**
HYMNS FOR SPECIAL OCCASIONS—**10/6 per 100**
CHRISTMAS HYMNS AND CAROLS—**10/6 per 100**

Send for specimen of any or all of the above.

THE LINDSEY PRESS
15 GORDON SQUARE, LONDON, W.C.1

Late Holidays

ENJOY SUNNY DAYS NOW AND A LATE HOLIDAY. Book now at "Normanhurst", the small, comfortable and friendly Hotel in South Coast resort noted for its fine and mild climate. Some immediate vacancies (September and early October) and from mid-October. From 6 gns. weekly, including early tea, full board, coffees, baths, fresh fruit, gratuities, etc. Vegetarian if desired. Twin beds; h. and c.; Slumberlands. Two well-appointed Lounges. Own beach hut opposite. Best position on Promenade, facing full South. Near Sun-Lounge with orchestra. Illustrated brochures on request. Recommended by Unitarians. NORMANHURST PRIVATE HOTEL, Sea-front, ST. LEONARDS-ON-SEA, Sussex. Telephone: Hastings 4784.

Miscellaneous

AUTHORS invited submit MSS all types (including Poems) for book publication. Reasonable terms. Stockwell Ltd., Ilfracombe. (Estd. 1898).

(Continued from page 314)

come into discussion it was dismissed. And so it remained till yesterday, when Wesley, in religious words, and Leibnitz in philosophical words, said "yes" animals have souls. Descartes, so disliked by Schweitzer, said animals have no souls.

Whatever this metaphysical discussion achieved, merely because ideas have legs, the argument led in due time to a great number of sensitive people in the nineteenth century, from which noble company we select Henry Bergh, early representative of our modern animal conscience, a hundred years before this became public property.

For this New York aristocrat, and Unitarian, endured the loss of his fortune, endured animal entrails in his face, that he might bring to public concern the plight of the New York tram horses in 1870. This saint in a top hat should be better known.

They may not intend it, they may not know it, but the workers for animal welfare are doing more for humans than they realize; their lives of consecrated service, devoted to the animals, are the social experiments that make manifest in public life the universal validity of what Jesus spoke as a Divine Hypothesis: for cruelty to animals, by virtue of a law more dire than Gresham, becomes cruelty to humans: and kindness to animals, by divine alchemy sure as Gravitation, becomes kindness to humans.

UNITARIAN COLLEGE, MANCHESTER

Opening of the Session 1956-57

Wednesday, October 3, at 3 p.m.

Address by the Rev. Herbert McLachlan, M.A., D.D., Litt.D.
"Earl Morse Wilbur: Scholar and Traveller"

The ANNUAL GENERAL MEETING OF SUBSCRIBERS will follow and a cup of tea will be provided. The attendance of all friends of the College is invited.

The N.E. Lancs. Women's League: The quarterly meeting was held at Newchurch recently. The afternoon service was conducted by Councillor Mrs. Proctor and there were forty-five members present. The evening meeting was presided over by Miss A. Shaw, and Mrs. Kenyon gave a report on the annual meetings of the General Assembly.

John Gordon Davies

The untimely death of Gordon Davies has removed from our ministry one who served our churches loyally and with enthusiasm. Bank Street Chapel has lost a valued leader, regarded with respect and real affection. The grief of this congregation is shared by those who knew him at Cardiff, Southampton and Hinckley, by the Ministerial Fellowship and the Old Students' Association at Oxford, by the Bolton Unitarian Ministers' Fraternal, which remembers with appreciation his companionship and the inspiration he brought to discussions. Our own loss is great, but greater is that of his wife, Winifred, with whom our deepest sympathy lies. Be it said that by her composure and courage, she has taught all around her how to face calamity.

The many letters she has received bear witness to the things we all loved him for. "We shall miss him very much," says Canon Norburn, Vicar of Bolton. "He was such a friendly man and I admired him for the way he went about his work." A conductress writes: "I used to look forward to Mr. Davies catching my bus. He was always so cheerful, and one felt that the journey had been brightened by his being a passenger." "He always had the ability to become a part of the family," says one of his congregation. His keen interest in everything he undertook, his solicitude for the sick, his remarkable readiness to help, his adherence to principles, his intelligent comments on affairs, are other things we remember. He was willing to assume responsibilities: he was a committee member of Manchester College, Oxford, and the N. and E. Lancs. Mission, and had served on the G.A. Council. He had been President of the N.S.S.F. and served on its committees. In Bolton last year he was honoured with the presidency of the Free Church Federal Council.

"A man of integrity of spirit, a man without guile, a man of goodwill, rejoicing in his calling, a man who saw the good in everybody." The words are from the much appreciated address given by Dr. Alfred Hall at the funeral service.

We mourn his passing, but with pride.

I.L.T. and B.G.

W. H. Cunliffe

By the death of Mr. W. H. Cunliffe on August 24 the congregation of Bethlehem Unitarian Church have lost a good friend and a faithful fellow-worker. Vice-Chairman of the Church Committee, Superintendent of the Sunday School, member of the Choir and of the Players' Society, Billy Cunliffe had acted in almost every possible capacity. Not only did he serve with loyalty and steadfastness, but he had the art of giving happiness and finding joy. He was always good company. His work for the N.E. Lancashire Lay Preachers' and Sunday School Unions made him well-known and loved in the district. Following his interment in the Chapel grounds on August 28, a memorial service was held on Sunday, September 2.

E.B.S.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: [illegible] per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: [illegible] Gordon Square, London, W.C.1
TEL.: EUS. [illegible] Editorial: EUS. [illegible]

Printed by [illegible] and Sons Ltd., [illegible] Road, [illegible] and Published by The Inquirer [illegible] Co., Ltd., at the Temporary Office, [illegible] Gordon Square, W.C.1—Manchester (Wholesale) John Heywood, Deansgate, Saturday, September 22, 1956